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OBSERVATIONS  
ON THE  
HISTORY OF THE INCAS OF PERU,  
ON  
THE INDIANS OF SOUTH PERU,  
AND ON SOME INDIAN REMAINS IN THE PROVINCE OF  
TARAPACA.

By W. BOLLAERT, F.R.G.S.

Read 12th May 1852.

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THE origin of the term Peru is involved in some obscurity. It appears to be derived from Biru, the name of a river. In the north is the province of Biru-quete, and the ancient inhabitants of Quito were called Puru-ayes and Puncays.

Peru, in the Quichua language, is Taguantin-suyo, or the four quarters of the empire of the Incas: the people, Incaprunam, runa signifying man.

Columbus, believing, when he made his great discovery that he was at the extremity of Asia, called its inhabitants Indios.

Inca, Inga, Inka, or rather Ynca, may be derived from Ynti, the sun. I do not find the word Inca in the Quichua works I have had access to, and am inclined to think the word may belong to the Incas language, which is now lost, as well as Manco, and some others: the first ruler called himself Manco; and Capac, now found in Quichua dictionaries, meaning rich in virtue, was subsequently added. In the early history of the Muyscas of Bogota a chief Hunca-hua was chosen as a ruler; and Cundinimarca was originally called Hunca. Peru, not long since, was known as Upper and Lower: the former, since the separation of the American colonies from Spain, bears the name of Bolivia. Lima, the capital of Peru, was anciently called Rimac-Malca, or place of witches; it being the custom, before the establishment of the Incarial

power, as well as afterwards, to banish to this valley those accused of witchcraft, the climate being considered unhealthy.

The half-Indian city of Arequipa is reached from the Port of Islay, by crossing the mountains of the coast, then along an elevated desert plain, covered in many places with sand, medanos, or crescent-shaped sandhills, and volcanic ashes. Arequipa is situated at the base of the active volcano of the same name, formerly called Mistie. The city is large and picturesque, the houses built with stone, and vaulted. The Plaza in particular presents an animated appearance, the Indian population, with their stalls laden with provisions and other wares, give it a particular and interesting character.

The origin of the name of Arequipa appears to be the following:—Some Indians who were travelling with one of the Incas, as was the custom of those monarchs to visit periodically their country, arrived there, when the Indians expressed a wish to remain in that fruitful valley, and found a city. The Inca, in answer to the request, said, “Ari-que-pac,” or “Yes, remain if the land pleaseth ye.”

As the port of Arica is approached from the sea, barren, undulating, and broken land is seen, and in its rear ranges of sterile mountains, and, farther to the east, the icy peaks of the Andes, towering majestically above all. Forty miles inland from Arica is the flourishing town of Tacua, where there are many Indians.

The south coast in particular is formed of arid and elevated mountains, being a continuation of the uninhabitable desert of Atacama: in the north the coast is lower, and where there is another desert, that of Sechura. Peru has three great divisions—Los Valles, or cultivable ravines, between the Pacific and the western chain of the Andes,\* or possibly from

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\* The terraced steps of land of the Indians were by the conquerors called Andenes, which probably induced the Spaniards to give the name of Andes to the entire ridge of the Cordillera. The gardens of Shalimar, in Kashmere, are of this description. At Engaddi, in the Dead Sea, there are similar terraces.

That part of Thibet which is near the British frontier is called Undes. Dr. Wilson derives the word from Hiundes, the snow country, or Hundes, the country of the Huns: however, in Quichua, “snow country” would be “Ritti-suyo.”

the nation of Antis (but not from the Quichua word "Anta"—copper); La Montaña, or the elevated mountain region between the west and east chains, where but a few trees and a little pasture is met with; and lastly, the great eastern region, with its mountains, where rise the head waters of the Amazon and other great rivers; as also the home of many tribes of Indians but little known, and who inhabit dense tropical forests.

To go somewhat into detail, the features of the country are as follows, particularly of the more southern part, and through the province of Tarapaca in 20° S.

1. Arid porphyritic mountains of the coast, containing gold, silver, copper, &c. From one mining district, that of Guantajaya, a few miles inland from the port of Iquique, 20° 12' S., 70° 14' W., since its discovery in 1726 to 1851, has yielded about fifteen millions sterling. Water has to be conveyed to these mines in skins from the interior. Some of these groups of mountains, rising to nearly 6000 feet above the sea, are entirely destitute of vegetation, and which is only seen where a stream from the Andes may run. As it seldom or ever rains in these latitudes, the surface of the country has remained, and may for ages, in the same state, unless disturbed by earthquakes or other volcanic agency. The hollows and plains are covered with sand, salt, and other saline bodies; the shores yield large quantities of guano, and from 1838 to 1852, of more than one million tons of this valuable manure imported into this country, Peru has contributed more than one half.

2. Extensive sandy desert plains succeed from 3000 to 4000 feet above the sea: one in particular, on the south, the Pampa of Tamarugal, from whence, since 1831, no less than 240,000 tons of nitrate of soda has been sent to this country (the larger portion by my friend and old fellow-traveller, Mr. Smith), used as a fertilizer, in the manufacture of nitric and sulphuric acids, glass, &c. Borates of lime and iodic salts have been discovered in this plain by Mr. Smith. The borate is likely to be useful in glass-making, pottery, and smelting. Here some Tamarugo or Algarbo trees (of the acacia family) are met with.

3. Another range of arid mountains, of 7000 to 8000 feet, succeeds; then,

4. An elevated district follows, where, for the first time, cacti and a few small trees are seen, nourished by a little rain; and, ascending still higher, vegetation ceases at about 16,000 feet. Here we now are at the real bases of the Andean groups, where, amongst other elevated mountains, that of Lirima, in  $19^{\circ} 47'$  S.,  $69^{\circ} 12'$  W., is supposed to be from 24,000 to 25,000 feet. Many quiescent volcanoes, and some active ones—that of Isluga, 17,000 to 18,000 feet, with its five craters—are in the province of Tarapaca, the existence of which was first made known in Europe by Mr. Smith and myself in 1827. Salt and other saline compounds are found at these great elevations (in this Thibet on a small scale): their origin, I am inclined to think, are volcanic. In a paper read before the British Association, in 1852, “On the distribution of common salt and other saline bodies, with a view to shew their primary origin and subsequent formations,” I have entered fully into the subject.

5. Is an elevated undulating region called the Mountain knot, or Cordillera of Potosi, in Bolivia, where are the elevated peaks of the golden Ilimani and snowy Sorata: further on are the eastern mountains and descents into the great plains beyond.\*

During a residence of some years on the coast in latitude  $20^{\circ}$  S., I only once saw a slight shower of rain. The winds are from the south during the day; at night they are easterly, blowing off shore, depressing the temperature of the atmosphere, when dew is formed: a calm succeeds; and as the sun appears in the morning it heats and puts the air in motion, giving rise to the warm southerly winds, which vaporises water from the ocean, to be again deposited as dew; but as little of this falls on the land, owing to the general set of the winds being off shore, will account in a great measure for the desert character of the coast of Peru.

Of a population of about 2,000,000 in Lower Peru, there are not more than 100,000 Indians, the rest being descendants of Spaniards, and various mixtures, some thirty or forty, with Indians and Negroes.

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\* See “Observations on the Geography of Southern Peru.” By W. Bollaert—*Geographical Society’s Journal*, 1851.

Bolivia, or Upper Peru, is from 9° S. to 25° 30' S. It has a very considerable range of climate, and varied mineral, animal, and vegetable productions. Here is the great Lake Titicaca (*Titi*, "lead;" *caca*, "mountain;") in the Aymara country, as also the silver mountain of Potosi. Bolivia has a mixed population of about 1,400,000, the Indian predominating.

The Aymara natives may be traced from the Lake of Titicaca, in about a south-east direction, through the province of Tarapaca to the coast; and, under the Incas, their morality was so simple, that it was comprehended in the three following principles—"Ama sua, ama qualla, ama llulla—No thieves, no sluggards, no liars."

Before the times of the Incas, although it is stated that the Indians generally were in a very barbarous state, still there were many powerful nations among them, one of whom were the ancient Aymaras, who erected large stone buildings, and other works: the ruins of pyramids, and statues of Tia-Huanacu, north-west of La Paz, in the Aymara country, are of that early period. In Vol. I. "*Mercurio Peruano*," p. 204, it is said that the origin of Tia-Huanacu is without doubt anterior to the times of the Incas: the formidable pyramid, the immense stone statues, also a variety of human figures, well carved, although much affected by time, shew them to have been monuments of some great nation. Cieca de Leon says that some of the stones at these ruins are thirty-eight feet long, eighteen broad, and six thick, whilst those at Cannar, built by the Incas, are only eight feet long; that the place seems never to have been finished; and that the natives attribute the construction to a race of men who inhabited the ridge of the Cordillera long before the foundation of the empire of the Incas. According to Pentland, Tia-Huanacu is 12,900 feet above the sea, and near a stream which runs into the south end of Lake Titicaca; and he places the ruins of Callacanchi, Lachesi, Paroparo, and Kenallata, on the east shore of the lake. It would be interesting to know the history of these ruins, if they are of the Incarial period, of that of Tia-Huanacu, or of any other.

Peru, this ancient and enigmatic empire of the Incas—this Egypt of the new world—its regal and theocratic form of

government, can only be traced to about A.D. 1100, which period may be given as the commencement of the reign of Manco Capac, and ending with the death of Atahualpa in 1533.

Writers are now generally agreed that the peopling of the New World has been from Asia, say by the Aleutian Islands, *but at a very early period.*

Mr. Ranking, some years since, gave as his opinion the Asiatic origin of the Peruvians in the thirteenth century, and that Manco Capac was the grandson of Ghengis Khan, and that the term *Inga* came from the Mongul word *Ungut*.

In Danish, Swedish, and Chinese history are found the names of kings, such as Ingar, Ingo, Inguar, Ingell, Ing-tsing, and Ing-wang, which appear to have about as much value as to the derivation of Inca as the Mongul word "*Ungut*."

Humboldt, in Vol. I. "*Travels*," alluding to the Quichua for the "*sun*," *inti*; "*love*," *munay*; "*great*," *veyypul*, mentions that in Sanscrit the "*sun*" is *indre*; (Wilson says, *surya*); "*love*," *mayna*; "*great*," *vipulo*. These are the only analogies that have been found, but the grammatical character of the languages is totally different. "*Food*," in Quichua is *micunnam*; in Malay *macannon*.

In 1815 a Chinese, or Japanese junk anchored in the Port of Iquique, when the strangers visited the silver mines of Santa Rosa, a few miles inland, and then departed. A question has been raised from whence the Sandwich Islands were peopled, if from America or Japan, for Japanese junks have been drifted ashore on the Sandwich Islands.

I have heard it stated, that in a valley near Truxillo, the inhabitants of which are not desirous of mixing with surrounding tribes, and who, on being visited by Chinese not long since, appeared to have but little difficulty in understanding their Asiatic visitors.

With the discovery of the gold regions of California, in 1848, there were then in that country only two Chinese men and one woman; but early in 1852 there were 47,000 Chinese. Chinese are also emigrating to the gold regions of Australia. The latter end of 1852, 300 Chinese sailed from San Francisco for Hong Kong, and had taken 70,000 dollars of gold dust

with them. Mr. Sidney, in his work on the Australian Colonies, states that there are traces of Chinese in North Australia. They have at present a settlement on the Island of Timor, 250 miles from Cape York, and are in the habit of resorting to the coast to collect the Chinese dainty, the trepang, or sea-slug. In December 1852, we are informed that ship-loads of Chinese from Amoy are arriving in Australia to serve as shepherds and servants; and soon we may hear of Araforas, Maoris, Hindoos, Cape Caffres, &c., wending their way thither. Here, then, are disturbing causes as to races.\* Again, Acapulco, 16° 30' N. (from whence the Spanish galleons traded to Manilla); the inhabitants are a mixture of Spaniards, Indians, Negroes, and Chinese, and which in some families have produced a new race, and similar to the Malay. In some of the cities of Spanish America particularly, where Negroes were taken as slaves, the mixture has produced strange varieties of the human race. In a boat voyage I made along the coast of the Desert of Atacama in 1828, from Cobyá to Paposo, my crew consisted of the pilot, who was a Chilote, a mixture of the Chilian, Indian, and Spaniard, an Aymara Indian, a Malay (the cook), and two powerful Kanakas or Sandwich Islanders.

The Mongolidæ are said by Dr. Latham to consist of seven great divisions, the sixth being the American, which we find extending from the shores of the Arctic Sea through the whole length and breadth of the New World to the rocky Archipelago of Tierra del Fuego.

The ancient monuments, particularly of the valley of the

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\* The natives of Esmeraldas, Rio Verde, and Atacames, are Zambos, apparently a mixture of Negro and Indian. The tradition is, that a ship having Negroes on board arrived on the coast (for soon after the conquest great numbers of Negroes were taken from Africa to Panama, and from thence to the coast of Peru), and having landed, killed a great number of the male Indians, kept their widows and daughters, and thus laid the foundation of the present race. Their language is different from the Quichua, which is the general one of the Indians, being rather nasal, and appears scanty of words. A woman is *teona*; a man, *qual-teona*; a bitch, *shang-teona*. It is, however, not inharmonious, and some of their songs are not devoid of melody. They are very honest and truthful.



Mississippi and north of Mexico, the civilization of Anahuac, Bogota, and Peru, were peculiar to those great divisions of the New World, and may be said to have originated there.

As to the origin of the Incas, the following is the generally received tradition—that Manco and his sister, or wife, the Ccoya, came amongst a wandering horde of Indians on the borders of Lake Titicaca. They announced themselves to be children of the sun, which luminary, as well as every thing else, had been made by Pacha-Kamak, God, or the creator of the universe, (Pacha-Kamak was also called Vira-cocha), and to be commissioned to improve and civilize the country. The Indians listened with respect to the words of the supposed messengers from the sun, and were easily induced to obey, following them to the spot where Cuzco (Ccozecoo, “central” or “navel”) now stands, and erecting a city.

Garcilasso alludes to two other traditions: one is, that a man appeared at Tia-Huanacu (the mention of this locality induces me to think that the Incarial race may have sprung from one of the ancient Aymara nations), who divided the country into four parts, and gave them to four chiefs—Manco, Colla, Tocay, and Pinhua. Manco went to the north, founding Cuzco; but of the other three nothing is known. The other tradition is—that in the beginning of the world, at Paucartambo, four men and four women, brothers and sisters, came out of some openings that were in some rocks: the names of the men were Manco, Ayar Cachi, Ayar Uchu, and Ayar Sauca. Manco founded Cuzco, but of the remaining three there are no accounts.

Herrera relates the following:—At Pavac Tampu, “the shining dormitory,” or “house of veneration,” eight leagues south of Cuzco, there appeared three men and three women: the name of the former were Ayarache, Ayranca, and *Ayramanco*; and of the latter, Mama-cola, Mama-cona, and Mama-raña, clothed so beautifully that they were called tocabo or royal. They had a golden sling, which was endowed with peculiar virtues, produced abundance of wrought silver, assumed the government of the country, and built Pacavec Tampu. Ayarache, having got the sling into his possession, overturned mountains, and gained such a superiority, that his

brothers, jealous of his power, devised a scheme to destroy him. They persuaded him to enter a cave for a precious vessel which they had left there, and pray to their father the sun, to assist them in the conquest of the country. Ayarache entered the cave, when his brothers blocked up the mouth with stones; upon which a violent earthquake was felt, which overturned mountains and entombed hills, woods, and rocks in the bowels of the earth.

Ayarache was afterwards seen flying through the air with painted wings, and a voice was heard telling the two brothers not to be afraid, for Ayarache was going to found the empire of the Incas. Ayarache then discovered himself to his brothers, and desired them to build a temple where Cuzco now stands, in which the sun should be worshipped. They went to the hill of Guonanere, and there raised altars to Ayarache. Ayra-manco was chosen Inca, after which Ayarache and Aranca were converted into stone statues. Ayra-manco and the women founded Cuzco, he taking the name of Manco Capac.

Approaching our own times, another tradition has appeared: the best version is given by Stevenson, in Vol. I. of his "Narrative."

A white man was found on the coast by a Cacique named Cocapac; by signs he asked the white man who he was, and received for answer, an Englishman; (or rather say, some word of a similar sound). The stranger lived with him, till a daughter of the Cacique (who is said, in another version, to have been born blind) bore him a son and daughter, and then died. The old man called the boy Ingasman Cocapac,\* and the girl Mama Oelle: they were of a fair complexion, had light hair, and were dressed in a different manner from the Indians. From accounts given by this stranger of the manner in which other people lived, and how they were governed, Cocapac determined on exalting his family; and having instructed the boy and girl in what he proposed to do, he took them first to Cuzco, where one of the largest Indian tribes

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\* It is easy to make Inga Manca Capac out of this, but how far much reliance can be placed is a question.

resided, and informed them that their god (the sun) had sent them two of his children to make them happy, and to govern them. He requested them to go to a certain mountain on the following morning, at sunrise, and search for them: he moreover told them that the Vira-cochas, children of the sun (*Vira* probably means "those people;" *cocha*, "from over the sea or lake"), had their hair like rays of the sun. In the morning the Indians went to the mountain of Condor-urco, and found the young man and woman; but, surprised at their colour and features, declared them to be a wizard and a witch. They now sent them to Rimac Malca, the plain on which Lima now stands; but the old man followed them, and next took them to the neighbourhood of Lake Titicaca, where another powerful tribe resided. Cocapac told these Indians the same tale, but requested them to search for the Vira-cochas on the edge of the lake at sunrise. They did so, and found them there, and immediately declared them to be the children of their god, and their supreme governors. Elated with this success, Cocapac was determined to be revenged on the Indians of Cuzco. For this purpose he privately instructed his grandchildren in what he intended to do, and then informed the tribe that the Vira-cocha Ingasman Cocapac had determined to search for the place where he was to reside. He requested they would take their arms, and follow him, saying, that wherever he struck his golden rod or sceptre into the ground, that was the spot where he chose to remain.

The young man and woman directed their course to the plain of Cuzco, where being arrived, the signal was given, and the Indians were surprised by the re-appearance of the Vira-cochas, and, overawed by the number of Indians that accompanied them, acknowledged them as their lords, and the children of their god.

I. Inca, Manco Capac—Ccapac Apu, king or ruler—is said to have appeared on the shores of Lake Titicaca, and about A.D. 1100 may be fixed as the period, with his wife or sister, some of whose names are the following:—Ccoya (female), Manca, Oclo or Ocallo (sacred), Huaca or Vaco (beautiful), and Ccapac Ccoya, a queen.

There is no historical record from whence the Inca came,

and but very few words are preserved of the language spoken by the first Incas; for under the fifth the Quichua and Aymar  natives were conquered, when the former became the principal language; and although it is probable that some words of the Incas language are mixed with the Quichua and Aymar , we may, however, conclude that their language is lost.

Cuzco or Cosco was commenced by Manco, and is seventy miles north-west from Lake Titicaca, his dominions extending on the north to the River Pancartambo, on the east eight leagues, on the west to the Apurimac, and nine leagues on the south to Quequesama. Manco had other appellations, such as Huac-chacuyac, "the friend and protector of the poor;" Yntip-ch rni, "child of the sun." "He gave to his people a code of admirable laws, reduced them into communities, and then ascended to his father the sun."

II. Sinchi Roca (*Sinchi*, "valiant;" *Rucu*, "aged"), son of Manco. His wife was Ocallo Coya. He was the first to be served in vessels of gold and silver.

III. Lloqui Yupanki. (*Eloqui*, "left handed;" *Yupanki* is said to be a very expressive word, one of the meanings, that he was capable of great deeds. He was the eldest son of Sinchi Roca, and his queen was Coya Cava, or Anavarqui. He subjected to his rule the Canas and Aymviri, and built fortresses. The Collas, a nation composed of several tribes, were conquered by him, as well as the Chucuytus; then towards Titicaca, the Hillari, the Challu, Pamata, and Cipita, were joined to his kingdom. He conquered the populous country of Hurin-Pacaca. He was the first Inca who invaded the territory on the coast, of a powerful chief, the Chincu or Chimu, whose capital was at Truxillo, The Inca Pachacutec induced the Chimu of his day to swear allegiance to him at the Chimu's palace and fortress of Paramonga, five miles from Patavilca, 10° 50' S. However, in 1420, Huayna Capac led an army against the Chimu, or king of the coasts. Stevenson says, that in the plain of Truxillo are the ruins of the ancient city of the Chimus: they buried their dead in Huacas, and out of one, in 1574, 150,000*l.* of gold was extracted.

Near Lambayeque is the village of Eten, inhabited by In-

dians: they are the only people who speak the Chimu dialect, which is the original language of the coast of Peru; and so different from the Quichua, that Stevenson could not understand a single word, or trace any analogy, and beyond the limits of their town their language is unintelligible.

In the vicinity of Lagunilla, and not far from Cajamarca, are the ruins of a curiously built Indian town, which was probably the residence of the Chimu of Chicama, when he resided in the interior of his territory, and before he was subjected by the Incas.

IV. Mayta Capac, son of the preceding. He is called the reformer of the calendar. Coya Cuca, or Yachi, was his wife. He commenced his conquests by going to the south part of Lake Titicaca, and subjecting the people of Tia-Huanacu. Pazos, in his letters,\* says, "In the village of Tia-Huanacu are the ruins of a palace of Mayta Capac, which is now little more than huge stones placed one upon the other;" also "ancient walls built by the Incas thirty miles long, reaching from the top of the Cordillera to the shores of the Lake of Titicaca."

These ruins must not be confounded with the more ancient ones already mentioned, and even the name of Tia-Huanacu is comparatively modern (its original name being lost), and was so called in consequence of one of the Incas being at that spot, and receiving some important news brought by a messenger, who had travelled with extraordinary speed, when the Inca said to him, in praise of his exertions, "Tia-Huanacu," or, "Rest thou, Huanaco;" thus comparing his celerity with that of the fleet Huanaco.

Mayta Capac conquered the Cacyaviri, Mallanca, and Huarina. In the west his arms were victorious to the shores of the Pacific, particularly over the Cuchuna. Having made himself master of the districts of Llaricassa, Sancavan, Solla,

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\* See an interesting and rare work, "Letters on the United Provinces of South America, by Don Vicente Pazos, New York and London, 1819. Pazos was a native of La Paz, of the Aymará family of Silvas Arandos, Cacique of Carabaya Ylabaya. Pazos was Consul for Buenos Ayres in London, 1835; subsequently Consul-General for Bolivia, and died in Buenos Ayres in 1852.

and all the tribes from Huaycha to Callamarca, Mayta Capac, went twenty-four leagues further, to Caracollo, and the Lake of Parca, 19° S., through the country of the Chaccas, and from thence, turning east, entered the country of the Antis, a nation remarkable for cruelty to their prisoners. Valera says they were cannibals, and never conquered by the Incas. Some nations in this direction submitted to this Inca even to the Valley of Chuquiapa. Wishing to extend his empire further to the east, he caused a swinging bridge to be thrown over the Apurimac, to the east of Cuzco; and having traversed the desert of Conti-suyo, he subjected the peaceful people of Tannima, Gotahuaci, Parihuana-cocha, Pumatampa, Arumi-Collahua, unto the valley of Arcypa, or Arequipa. He was succeeded by his son.

V. Capac Yupanki, whose queen was Coya Cava, or Curyllpay. His first conquests were over the Yanahuara. The extended country of the Aymará nations about Titicaca fell under his sway. Garcilasso says, from the district of Piti this Inca passed into the country of the Amayra (Aymará), where no less than eighty nations were assembled to oppose him. The Aymara country was called by the Incas Uma-suyo—a country of waters—that is, of the Lake Titicaca and its rivers.

Entrusting an army to his brother Anqui-Titu, who proceeded to Colatampa and Colanna, south-west of Cuzco, inhabited by part of the Quichua nation, which was conquered without opposition, this same army entered the country of Huamanpalpa, and the lands of those tribes on both sides of the River Amancay, west-north-west of Cuzco, people belonging to the Quichuas, were subjected. The valleys of Huacari, Uvinna, Camana, 16° 12' S., Caravilli, Pietaquellca, as well as the valleys in the Pacific, submitted to his arms.

At the head of an army, the Inca went himself against the people of Lake Paria. Resolved to penetrate into the country of Collasuya, he traversed the districts Tapac-ric, and Cochapampa, 18° 20' S., and entered the country of Chayanta, where all the Curacas, or chiefs, hastened to do him homage.

Covered with glory, this Inca returned to Cuzco, whilst his eldest son, Roca, conquered the countries of Curahuari, Amancay, Sura, Apucara, Runcana, and Hatunrucasca, from

whence he descended to this coast, subjecting those of the valley of Mansaca, as well as all the country between it and Arequipa. Capac Yupanki made a statue of gold, and called it Ynti-lapi.

VI. Inca Roca: his wife was Coya Micay. His first expedition was against the Chinchasuya, Tacmara, Quinullai, Cochacaca, and Curumpa. He was then successful in the lands of the Anta-hualla, inhabited by several tribes called Chancas; also in the districts of Homohuallo, Tunsulla, Ramarcu, Villca, and others. In his second expedition he went to the east of Cuzco, reducing the small nation of Challapampa, and took possession of the lands of Havisca and Tuna. The country beyond this being uninhabitable, and covered with marshes and stones, here terminated his conquests towards the east. His third expedition was to the extended country of Charcas, where he reduced the Picunca, Muyamaya, Misqui, Sacaca, Machaca, Curacara, unto Chuquisaca, 19° 30' S. 66° 40' W.

VII. Yuhuar-Huacac (the first word means "blood;" the second, "to weep") succeeded his father Roca. Chichia was his wife. He sent an army under his brother Mayta, who conquered the country of Colla-suya, which is between Arequipa and Tacama. This Inca's eldest son, afterwards known as Viracocha, gave him much trouble, when he was exiled to Chita, where he remained three years. About this time the people of Chanca, Uramarca, Villea, Ultasulla, Humo, and Huallu, rebelled against the Inca, and marched upon Cuzco. The Inca retreated to Collasuya, and the people of Cuzco fled from the city, when some of them met Viracocha, informing him of the revolt, as well as of the flight of his father, whom he succeeded in joining, and persuaded "all the Incas of royal blood," amounting to 4000, to return with him to Cuzco, where he formed an army of 10,000 men. The Quichuas, Aymarás, Catacampas, Cotanecas, and others, 20,000 strong, joined the standard of Viracocha; battle was given to the Chauca, who were defeated at Yahuac-pampa, or field of blood. Viracocha now took the government of the empire into his own hands, and sent his father to a place of retirement called Muyna. It would appear that Viracocha had some share in the rebellion against his father.

VIII. Inca Vira-cocha—from the fair phantom king he said had appeared to him when in exile. His queen was Coya Runta, “fair, or as white as an egg.” (After the VIIth Inca, Alcedo mentions the Inca Ripac, who may be the same as Viracocha, and that he conquered Tucuman; also the Inca Urco, who was deposed after eleven days). Viracocha built a palace in the valley of Muyna, on the river Yumay. He resolved to conquer the districts to the east of Carama, Ullaca, Llipi, and Chica, giving the command of the expedition to his brother, Palmac-Mayta—“he who flies.” The Inca himself proceeded to the north of Cuzco, making himself master of the people of Huaytara, Pocra, and Huamanca, (Guamanga, 13° S. 74° W.) Asamarca, Parac, Pique, and Acos. He cut a canal from the mountains of Parcas and Pecui, to Rucanes.

Before returning to Cuzco, Viracocha went to Charcas, when he received an embassy from the King of Tucma (Tucuman, 27° S. 65° W.), who became subject to him. Humo-Hualla, a chief, not contented with the government of Viracocha, persuaded many to emigrate with him, which they did probably in an eastern direction. The chief of Chaucas also retired “200 leagues from his own country;” and Viracocha found it necessary to command other nations to take possession of the vacated lands.

The tomb of Viracocha was in the valley of Xaxahuma, six leagues from Cuzco: it was opened by Emzalo Pizarro, who plundered it of its gold. Garcilasso, who saw the bodies of Viracocha, Yupanqui, and Huayna Capac, says that the first must have been very old when he died, for his hair was as white as snow.

IX. Pacha-cutec “change-world” succeeded his father Viracocha. His wife was Anavarqui. His first conquests were over the Huama, and the country of Sansa, or Xanja, 11° 50′ S.; also over the wandering tribes of Churcupu, Amaraa, and Huayllas, 9° S., Pisco-pampa, Chuncuca, and Huamachaca: the victorious army then entered the country of Cassa-marca, 7° 10′ S. 78° 30′ W., and Yanya. In the third war the people of Ica, 14° 10′ S., and Pisca, 13° 45′ S., on the coast, submitted without opposition. The Chinchas, 13° 25′ S., also, after some resistance. The Inca’s army marched into the



valleys of Runahuac, Huarca, Malla, and Chilca, 12° 30' S., where the Curaca, or chief Chuqui-manca, after a siege of eight months, submitted to the Inca.

The valleys of Pachacamac, Rimac-malca, Chancay, and Huaman, composed a small state under Quismanca, who became his ally. This chief had at Pachacamac a temple in honour of the idol Rimac, or Rincac (which means, "one who speaks, an oracle"). The architecture of this district may have been of as old a date, or even older, than that of Tiahuanacu.

This Inca's arms entered the country of an old enemy—that of the powerful Chincu, or Chimu, who possessed the valleys of Pumunca, Huallmi, and Huarapa (Truxillo). Miller says, "Near Guambocho are the remains of an extensive line of fortifications, constructed previous to the conquest. A battle was gained here by the Inca over the Chimu, the last king of the province called Truxillo." The Quichua became the general language, but the Aymará and Chinchisuyo were cultivated: still the Incas had a language of their own, and only understood by them; and, when Garcilasso wrote his history, it was quite lost; for as the empire was annihilated, so was the language of the Incas. The Collas and Paquinas (Aymarás), satisfied with their's, held in contempt that of Cuzco, viz. the Quichua. On the death of this Inca he left his empire to his son.

X. Yupanki, whose wife was Chimpu Ocallo (Chimpu is a coloured thread or fringe, the redness of the sky, and the halo round the sun or moon). The Musas became his allies. He marched against the Chirihuanos, but was not successful. He then projected an inroad into Chile, about 1440, giving the command of the army to Sinchi-cura, who subjected the Copayapenicás (Copiapo), those of Cuquimpu (Coquimbo), and his army went as far as the river Maulli (Maule), where the Purumacuas, Antalli, Pienca, and Canquis (Araucanos), formed a coalition, and, after much fighting, forced the Peruvian monarch to fix his somewhat problematical boundary at the river Maule in Chile. He was succeeded by his son.

XI. Inca Tupac Yupanki (the brilliant). His wife was Coya Ocelo. He formed expeditions against the countries of

Huacrachuca, Chuchapuya, 6° 15' S., Muyapampa, Ascayuma, Humapampa, Casa, Aya-huaca, and Callua; also against Huanucu, 10° S., 75° 40' W., Cannaris, and Tumipampa. He gave the command of the conquest of Quito to his son, Huayna Capac, who went onwards to Pastu, 1° 10' N. Stevenson, in his valuable narrative, observes, that the language of the Malaba Indians of the river San Miguel, in Esmeraldos, resembles the Quichua. When he visited them about 1815, the name of the chief was Cushi-cagua, and his tribe consisted of 200 Ishcay huarango families, and, according to their traditions, they are descendants of the Puncays of Quito, but were never conquered by the Incas. The oral traditions of the Indians of Quito, before the time of Huayna Capac, are very trifling; the language spoken by the Puncays is unknown, having been superseded by the Quichua.

XII. Inca Huayna Capac (the youthful). It is stated that he had four wives—1. Pilen (a wreath of flowers); 2. Huaca (beautiful); 3. Rava Ocallo, the mother of Huasca; 4. A Toto-pulla, named Pacchachire, the mother of Atahualpa: she was the daughter of the conquered chief, or Quitu, known also as the Coucho-cando, Scyri, or King of Lican, the name of the ancient capital of Quito, the nation being called the Puncays. This Inca added to his empire the valleys of Chacma, Pasmaga, Zanna, Collque, Cintu, Tucmi, Sagama, Mutups, Pichia, and Tullana, which are between the valleys of the Chimu and Yumpri (Yumbez, 4° 30' S.). The neighbouring tribes of Chunana, Chintuy, Collonche, and Yaquall, became his subjects, as well as those of the island of Puná, 3° S., whose chief was named Tumpalla. After a time he turned his arms against the country of Munta, inhabited by the Apechique, Pichusi, Sava, Pullansinique, Pampahuaci, Saramissa, and Passau.

A rebellion broke out among the Caranquins, whom he severely punished: the heads of the rebels were thrown into a lake, which from that day has been called Yanhar-cocha, or lake of blood. The Indians of Paraguay made some successful inroads into Peru during the reign of this Inca, some of the spoil being gold and silver ornaments.

Huayna Capac being at his palace of Tumi-pampa, the news

were brought to him of the appearance of the Spaniards on his coast. This Inca died shortly afterwards, according to Garcilasso in 1527: Herrera says 1525, and Alcedo 1529. Quito was given to Atahualpa, the empire to Huasca. The population of Peru at this period is supposed to have been more than 10,000,000. In 1575 it is said to have been 8,280,000.

XIII. Inca Inti-cusi Huallpa, or Huascar (Inte-cusi means "son of joy"; Huasca, from the golden rope or chain that went round the great square of Cuzco, made to commemorate his coming of age. He reigned about eight years, when he became the prisoner of his brother Atahualpa, by whose order it appears he was killed, in 1533, at Andamarca.

XIV. Inca Atahualpa (Hualpa is a fowl or cock in Quichua). He reigned five years, and was executed by Francisco Pizarro, at Cajamarca, August 19th, 1533. Like most of the Incarial family, he is said to have been handsome. His manners were elegant, his perception was remarkably quick and clear. Brave and active in war, he was also sagacious and designing in politics.

XV. Manco Capac II., brother of Huasca, killed by some of Almagro's followers.

XVI. Inca Toparpa, brother of Atahualpa, died in 1535, on his way from Cuzco to Cajamarca.

XVII. Inca Syri Tupac resigned his sovereignty to Philip II. Alcedo gives for the duration of the empire 300 years; Bos Valeru 500 to 600.

In the foregoing sketch of the history of the Incas, Garcilasso has been taken as the principal guide.

Sir I. Newton supposes 1283 as the period of the appearance of Manco; and as the death of Huayna Capac took place about 1525, will give 242 years: this divided by 12, the number of Incas generally considered to have reigned from Manco, allows twenty years for each reign. There may, however, have been more than twelve Incas. We know that the Indians lived to a great age, for grey hair does not commence in the Peruvian before 70, nor the beard in small quantities before 60. When grey they are supposed to be 100. Stevenson, who witnessed the burial of two In-

dians, one, 127, the other, 109; and, on his examining the parish books of Barrancas, found that in seven years eleven Indians had been buried whose joint ages amounted to 1207 years—nearly 110 years average age.

Don Vicente Pazos, in his “*Memorias Historico Politicos*,” a few copies of which were printed by himself at his own house in London in 1834, says, “that Quintana, guided by the imperfect information of the Spaniards, gives about four centuries for the duration of the Peruvian empire; but it appears to me that four centuries are not sufficient for a nation to arrive at the state of civilization in which the Peruvians were found. If we examine into the Incarial policy, this could only have been the result of many centuries of experience.”

After the fall of the Incas, Peru came under Spanish despotic dominion, with occasional risings of the Indians against their conquerors.

For a period of three centuries Spain received hoards of gold and silver from its American possessions, produced by forced Indian labour; the aborigines getting in exchange European goods, whether useful or not to them, and for which the most extraordinary prices were demanded. During such a lapse of time some progress, we might expect, would have been made in favour of the Indians, if only in the more useful arts; but no such thing occurred; all was stultified by the gloom of the cloister, the vicious habits of the priesthood, and the exacting and tyrannous character of the Spanish rulers. However, with the distracted position of Spain at the commencement of this century, the Creoles, aided by the Indians, threw off the yoke, and it is to be hoped that time only is required to perfect the work of self-government in those countries, and at the same time to ameliorate the position of the Indians. Tschudi, however, has come to the following painful conclusion: “The Indians see they have been made the tools of the Creoles. The Creoles, like the Spaniards, will draw the string of despotism till it snaps: then will arise Indian rebellions like those headed by Tupac-amaru,” in 1780, that of Puma-cagua, in 1814, “but with a more successful

result. After a fearful struggle they may re-conquer their fatherland, and re-establish their ancient institutions; and can it be a matter of surprise if they wreak cruel vengeance on the enemies of their race." Tupac-amaru wrote from Tinta, March 5th, 1781, a long letter to the Visatador Areche, in which the sufferings of the Indians are stated in a calm and manly way, remedies suggested without the necessity of Peru separating from Spain, but no ear was given to the appeal of humanity. Tupac-amaru was betrayed, and cruelly butchered, with his family and the greater part of his followers. This celebrated letter is in the Appendix to the Spanish edition of General Miller's *Memoirs*, by his brother, Mr. John Miller.

The Peruvian Indians may be said to be more or less catholicised (with the exception of those on the eastern slopes of the Andes), but many of them still preserve some of their ancient rites and customs, among which is their adoration of the sun, mountains, the sea, and other objects animate and inanimate.

Cajamarca, in about 7° S. to the east of the great Cordillera, and Cuzco in particular, in 13° 30', were the principal residences of the Incas, where still live many Indians (Quichuas). In these localities, as well as in many others, are ruins of temples dedicated to the sun, palaces, generally fortified: the best in preservation is that to the N.E. of Atun-Cannar, 10,640 feet above the sea, probably built by Tupac Yupanki, such ruins being called Inca-pirca, or walls of the Incas. Pucaras, or frontier fortresses, tambos, or Andean caravanserais, baths, menageries, mines—those of Escamera, Chilleo, and Abatanis were of gold;\* Choquipaña and Porco of silver; Curahuata of copper; Carabuco of lead; probably the vicinity of Oruro yielded tin; and the "magnificent" iron works of Ancori-

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\* Much of the golden wealth of Peru is said to have been drawn from the auriferous streams and sands of the province of Carabaya, in the district of Puno. The golden plates which roofed the temple of the sun, and the uncounted millions vainly paid in ransom for the life of Atahualpa, were accumulated from the unskilful washings of the Indians of Puno.

latitudes 16° 25' S., on the east margin of Lake Titicaca, are mentioned in Vol. I, *Mercurio Peruano*, p. 201, 1791. Antonio Ulloa, who wrote in 1772, says the Peruvian Indians had neither tools of iron or steel, but we know they had tools made of copper and tin. Tunnels, aqueducts of Lucanos, Nasca, Lupe, Condesuyos, &c., and all through the country remains of well-constructed roads.

In Cuzco the church of Santo Domingo is built on part of the ruins of the temple of the sun, dedicated to Pachacamac; Pacha, the universe or globe we inhabit—*Camak*, “creator or preserver, the eternal animator, the sun or soul of the universe,” sometimes translated, “He who created the world out of nothing.” The great temple of the sun, with a palace and a fortress, formed a mass of architecture of more than half a league, whilst its height appears to have been no more than twelve feet.

The principal ruins in Cuzco are the following:—*Sacsahuaman* is a fortress said to have taken fifty years to build. It “is on a lofty hill to the north of the city: many parts of the walls are still in perfect preservation. They are built of stones of extraordinary magnitude, of polyangular or cyclopean shapes, seldom fewer than from six to nine angles, sometimes more, placed one upon another, without any cement, but fitted with such nicety as not to admit the insertion of a needle between them. It is surprising, and still unexplained, how and by what machinery the Peruvians could have conveyed and raised these enormous masses to such heights; and it is equally extraordinary how the diversified angles of the blocks could have been fitted with such precision.”—*Miller's Memoirs*, II. 224.

*Colcampata*, palace of 1st Inca, Manco Capac.

Palace of the Inca Roca,

*Ab-Uahuan*, residence of the virgins of the sun.

Palaces of the Incas *Yupanki* and *Huasca*.

Incarial ruins within the convent of Santa Theresa, and monastery of San Francisco.

Cyclopean construction in the street of the Marquez.

*Yntipampa*, place or plaza of the sun.

House of Garcilasso the historian.

Gardens of the temple of the sun, the Coricancha or plaza of gold.

The following summary on the subject of Peruvian monuments is by my friend, Mr. John Miller, who has kindly allowed me to transcribe from an intended third edition of his brother's *Memoirs*.

On the landing of Pizarro, the Peruvians were found to have attained a high degree of civilization, much higher, indeed, than any other nation prior to the use of graphic records; and that they were a great and ingenious people is clear from the vestiges of their mighty undertakings, which, as to usefulness, magnitude, and durability, compete with the works of Egypt, Greece, and Rome.

The coast and inland roads from Cuzco to Quito, each above 500 leagues in length; the causeway which runs through the morass of Anta; the extensive fortress or Zagsahuaman, with the underground communications with the city of Cuzco; the castles of Ollantaitambo; the ruins of numerous Pucaras or frontier fortresses, generally built on hills, surrounded by moats and strengthened by parapets of stone, and the outward moat of Pambamarca is upwards of four miles in extent; the palaces of Huanuco, Tumipampa, Pomallacta, Pachacamac, Cajamarca, the superb ruins of Cayambe and Tia-Huanacu (some of the ruins at this last-mentioned place I have mentioned as of an age prior to that of the Incas), some built of unhewn blocks, or rather detached fragments of granite, carried from great distances and elevations difficult of access; the winter palaces, gardens, fountains, and baths of Urubamba; the hot baths and palace of Huamalies; the quarry of Chinchero, shaped into a quadrangular theatre, the seats of which are decorated with animals chiselled in alto-relievo out of solid rock; the circular monuments or mausolean towers of massive stones of Celostani near Puno; the osier bridge of Huachacaca across the Apurimac; the balsa or pontoon bridge of the Desaguadero, and many other bridges of curious construction; the black rock quay, a mile long, on each side of the Guatany; the subterranean aqueducts of Nazca; and many other edifices, furnish, whether in ruins or converted by the Spaniards into

barracks or monkish establishments, evidences of the taste, power, and opulence of the Incas, and of the vastness of the population.

Among the changes to be deplored are the unfed canals, whose branching conduits once gave fertility to parched lands; mountain declivities, formerly adorned with andenes or fruitful gardens; and granaries, now empty vaults like those of Cajamarca; the mouldering ruins of numerous fishing villages on the coast; the Positos, or lands recovered from the desert, being excavations formed by the scooping out of the coating of sand, until the arable substratum is laid bare for cultivation.

The monuments which in Cuzco alone survive the destructive barbarity of its conquerors, attest, more strongly than the concurring accounts of early Spanish authors, the civilization of the people by whom they were erected.

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We will now turn to the south part of Peru. I have no doubt that the Aymará Indians at present in the province of Tarapaca are descended from those who lived there previous to and in the times of the Incas. Almagro's troops, on their return from his discovery of Chile in 1537, came along the eastern margin of the desert of Atacama, when South Peru was discovered, and when some of his followers remained behind in the less arid localities of Pica, Tarapaca, and Camiña, which contained Indian populations under Aymará Curacas, or chiefs, named Sanga, Opo, Chuquichumbi, Ayvire, Tancari, &c., which names are to be met with amongst them at the present day.

From what I have already stated, it will be seen that the language spoken by the first Incas is lost: there is a probability, however, that it may have been one of the languages of the Aymará nations. It is only under the Vth Inca that the Aymarás and Quichuas were conquered; and it was the XIIth Inca who "tried his utmost so that the Quichua should be the only language spoken. He did not succeed, without the other barbarous idioms should be abolished." The Quichua was spoken in all its purity at Cuzco.



In our own times the Quichua and Aymará nations are the principal ones known in the inhabited parts of Peru. The Indians of Atacama appear to be distinct from the two already mentioned, and the Changos or fishermen found between Cobija and Copiapo are rather a mixed breed, and do not, I think, constitute a separate tribe, as is sometimes stated.

In the beginning of 1828, I was at the port of Cobija, 22° 28', on my way along the coast of the desert of Atacama to Chile. At Cobija were a few half Indian or Chango fishermen. I left Cobija in an open boat bound to the south for Paposo, sailing during the day, rowing at night, along a most wretched, sterile, and mountainous coast. On the ninth day we saw three fishermen on shore; they spoke Spanish. On the following day three came off to us on a seal-skin balsa out of the Caleta de Cardon, exchanging with us their dried fish (congreo) for flour and coca. When they heard we had coca, they exclaimed, "O que cosa tan rica y bendita,"—"Oh! how good and blessed is coca." On the twelfth day three more came off in balsas from El Rincon, and on that day we anchored in Paposo, where there are three or four families, people from Copiapo, who are here to barter for dried fish with the fishermen, who speak Spanish, and may understand the Atacama and Aymará languages.

Two leagues south of Paposo is Punta Grande, where there are three or four families, and five leagues further south is Agua Dulce, where there are half a dozen families, who have a few goats and asses. Having traversed the dangerous Mal Paso, I came to HUESO PARADO, in about 25° 30' (this spot was shewn to me as the divisional point between Peru, or rather Bolivia, and Chile). Nearing the valley of Copiapo is Salinas, where I found four or five families, and the fishermen, who had been supplied with wine, were dancing and singing all night. It was a sort of "wake," in consequence of the death of two children, the bodies of whom were about being taken to Copiapo for burial: thus perhaps these Indians may be called christianized.

These fishermen move from one caleta (cove) to another; they told me that they belonged to the district of Copiapo, but paid no tribute. They go occasionally with asses laden

with dried fish (charquicillo) across the desert to San Pedro de Atacama, and perhaps further in that direction, also to Copiapo.

At Copiapo, these fishermen of the coast are known as "Changos," but I did not hear it mentioned that they were a distinct tribe of Indians, and I looked upon the term "Chango" as something to do with their miserable condition and occupation, rather than their name as a tribe. I saw about 100, and allowing 50 fishing north of Cobija, and 100 more travelling in the interior, would make in all about 250 souls.

Acosta speaks of a nation of "Changos" ninety miles from Cuzco. In 12° 20' S., in the interior of Peru, there is a spot called Changos. The Quichua and Aymará are the principal Indian languages spoken in Peru. The Aymará was and is that known the best in the south, and spoken by the Indians of Tarapaca. There is a dialect called the Chinchisuya spoken more to the north.

These originally oral languages were learnt by the Spaniards, and made by them to follow the Greek and Latin construction, having similar declensions and terminations.

The following may not be deemed uninteresting to philologists. It is from the Spanish preface to the Gospel of St. Luke, translated into Aymará by the late Don V. Pazos, Doctor of the University of Cuzco.—Moyes, Took's Court, Chancery Lane, 1829.

The Aymará language has a labial, dental, and guttural pronunciation peculiar to it. The first is designated as *pp*, being pronounced by emitting the respiration with force against the lips united as *ppia*, a hole; *ppampaña*, to bury. The second with *tt*, is done by the tongue being placed against the teeth, as *ttanta*, head, but which, if pronounced with force, would mean something knavish. The third, *ck* or *k*, are pronounced in the throat, with this difference, that the first is more guttural, as *choka*, tree; *kollke*, money. The *w* has been introduced, because the Spanish *v* and *u* do not give the sound of *w*, but which in Aymará is the same as in English: thus, *acawa*, this; *acanwa*, here. The other letters have the same value and sound as those in Spanish.

The Aymará Indian is of a brown olive colour, but darker

in the Andes, has straight black hair, sparsely made, and may be called a small race of people. The whole population of the province of Tarapaca is about 10,000, of which 6000 are Indians. The province is divided into four curatos, viz. Tarapaca, Pica, Sibaya, and Camiña.

La Paz, N.N.E. of Tarapaca, is in about the centre of the Aymará country (which anciently included, among others, the following nations :—Canchis, Canas, Collas, Collaguas, Lupacas, Pacases, Carancas, and Charcas).

The only legend I met with in Tarapaca was the following :—Two Curacas, the brave and generous Tata\* Jachura and the sullen and savage Tata Savaya, were in love with an Indian maiden, Marna Huanapa. She gave the preference to Jachura, upon which Savaya dared his rival to mortal combat ; but in which Savaya fell, when his head was severed from his body. The Indians say that Pacha-cawak immediately reared three mountains to perpetuate the occurrence ; one called Huanapa, which looks as if tresses of hair were hanging about it (probably old lava streams). Jachura is a very conical mountain, 17,000 feet above the sea, to the summit of which I ascended ; Savaya mountain having its upper part cut off, is probably a volcanic mountain, its cone having fallen in.

There is reason to believe, that although the Incas had carried their conquering arms beyond Quito, the Peruvians knew little or nothing of countries much beyond the Equator. The celebrated quippos, or knotted coloured strings, serving the Peruvians the purpose of writing, are but little used now in Peru. The natives of Anahuac, before they used hieroglyphical paintings, had quippos. Such were found among the Canadians, and used in very remote times by the Chinese, as Humboldt tells us. The quippos were known to the Puncays of Quito, according to Stevenson, who also saw a species of quippo in use in Arauco.

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\* It is said that *mama* is the Indian word for “mother,” and *tata* or *taita*, “father :” these expressions appear to me to be of Spanish origin. In some Quichua grammars, “mother” is put down as *mamay*, but “father,” *taya* or *tayay*. In Aymará, “mother” is *taica*, and “father,” *haki*.

The ancient Peruvians used strings of the pods of capsicum and leaves of the coca in lieu of a monetary medium.

The Indian of Tarapaca is quiet and inoffensive: his only arm is the sling, with which he hunts the huanaco, vicuna, and biscacha. He has been taught but very imperfectly the Christianity of Romanism, and the priests, aided by the secular arm, have great power over the Indian. Occasionally the priests get up a miracle; and not many years since "our lady of Guadaloupe," or the Virgin Mary, was made to appear to an Indian woman, or she was induced to believe so, near to the volcano of Isluga, when great ceremonies were performed, a large cross erected on the spot, and the place has become one of great veneration. The Indians marry at an early age. They are slow, but persevering; and whilst the men convey the produce of their land into the Creole towns, the females left at home assist in the cultivation, and tend the llamas and alpacas. The Indians present beasts of burden are the mule and ass: formerly they used the llamas and alpacas. The dog is the faithful companion of the Indian, particularly when travelling; is generally of a black colour, good size, long head and nose, and its bark is that of a sharp howl.\*

The Indians, when at home in their villages, live well, having llama meat, poultry, fruit, and vegetables: some have wheat flour, but the chief grain is maize (first known by the name of "mahiz" in Hayti), of which there appears to be five varieties in Peru: their bread is made from it, as also, by fermenting the grain, their favourite drink, chicha, the merits of which is often celebrated in song: a verse of one runs thus—

O! most savoury nectar,  
Thou golden coloured stream,  
The Indian's joyous treasure,  
O! let us freely quaff.

Chicha de maiz is like sweet-wort, made also from barley

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\* The Inca Pacha-cutec, when he conquered the Indians of Huancuya and Jauja, found that the dog was the object of adoration. The Peruvian dog is called in Quichua, "runa-alleo:" this is the *canis inga*, and a barking species. There are some fine black ones in Tarapaca, and for-

and white millet ; the red millet is better, and used medicinally (*quinoa a chenopodium*).

With a little toasted maize, water in a gourd, and some *cuca* or *coca*,\* they will travel for days over the most desert tracks. The *coca* leaves are masticated with *mambi* or *uncta*, which is composed of an alkaline ash, principally of the cactus and *quinoa*, and sometimes mixed with boiled potato. Deleterious effects are said to be produced upon the *coquero* or confirmed masticator ; and the chewing *to acullicar* gives them an ugly appearance, the cheeks being stuffed out with it, the mouth, lips, teeth of a dirty green colour, and the breath very unpleasant.

The Indian habitations are built of rough stone and thatched with grass, of seldom more than one apartment, without windows, the fireplace in the centre, the smoke going out at the top. Their cooking utensils consist of a few earthen pots and dishes ; they manufacture, by spinning and rough weaving, the material for their clothing from the wool of the llama, alpaca, and sheep, and also from cotton ; their present fashion of dress being a mixture of Indian and Spanish. The men are never without the poncho or mantle ; that worn by the women is called the *lliella* : their carpets are termed *chuces* : *topos*, or ornamented pins of a large size, of gold or silver, serve to fasten the *lliella*, and sometimes one end is made into a spoon.

On the rivers in the north, and lakes in the interior, balsas or floats—*huampu* in Quichua—made of wood or rushes, are

merly, the Aymará Indians destroyed those who were not of this colour. There is another known as the *canis caribicus*, which is described as hairless and without voice. In Mexico, the techichi “was the only dumb dog.” Tschudi thinks that the *canis familiaris* was indigenous to Peru, and not introduced by the Spaniards.

\* *Erythroxylon Peruvianum*—The tree of hunger and thirst. The leaves are picked in May and November, and sometimes thrice a year, dried in the sun, tied up in bundles of 22lb. each, pressed, steeped in ley, and then are ready for sale. The bundle is worth about 2*l*. The annual sales at La Paz are about one million sterling. This plant was esteemed in the time of the Incas more than gold or silver, and was burnt in their solemn sacrifices. The Xequés or priests of Bogota perfumed their idols with burning *coca*.

used ; but on the south coast, where the surf is heavy, the Indian fisherman uses a balsa made of seal-skins inflated, the manufacture of which shews great ingenuity.

Those Indians who hold a little land pay a tribute equal to 1*l.* per annum ; others who have no land, but in expectation of having it when a vacancy occurs, pay sixteen shillings. They reside from the coast to great elevations in the Andes ; indeed, the town of Isluga, at the foot of the active volcano of the same name, is about 14,000 feet above the sea. The llama is bred here, and a little millet grown : during summer pastures are found even higher than 15,000 feet. Here the condor is met with, which often destroys young domestic animals. The puma, or maneless lion, and ostrich are seen at these great elevations.

Occasionally a few Yungeños, also called Chirihuanos, visit South Peru. They are known as the travelling doctors, in consequence of having an ambulatory pharmacy, containing remedies for every disease, real or imaginary, viz. herbs, gums, resins, roots, ointments, carimunachis, and piri-piris, or love charms of various sorts, including loadstone ; but the only useful medicine is the quina, or cinchona bark, taken for fevers, which appear in the autumn in the valleys of the coast, where there may be water and vegetation. At Pica, which is about 3800 feet above the sea, it is very bad at times, but at 2000 or 3000 feet higher it is not known. The Chirihuanos sometimes bleeds, the operation being performed by a rude lancet, composed of a sharp piece of obsidian, or glass, fixed into a piece of wood, placing the sharp edge on the vein, and then giving it a nick with the thumb and finger.

Mr. Blake, in his notice of Tarapaca, (*American Journal of Science*, 1843,) says, that “ a mile or two from Tara is an ancient country, unlike those near Arica and other parts of Peru, the bodies have for the most part crumbled to dust. They are buried in a sitting position, with the arms across the breast, and wrapped in cloths of woollen, some of which are fine and richly coloured. As in the burial-place of Arica, many of the skulls found here are elongated, full two-thirds of the cerebral mass being behind the occipital foramen.”

During my residence in South Peru, particularly at Arica and Tarapaca, I opened many huacas, and although a few of the skulls appeared somewhat elongated, the greater number were not so; and when skulls are met with of peculiarly elongated form, it may be attributed to the effect of artificial means, as such was a common practice among the Peruvian Indians, even as late as the sixteenth century. Condamine says that the term "Omaguas," in the language of Peru, as that of "Camberas" in that of Brazil, means "flat heads." This flattening is effected by pressing between two plates the forehead of the newly-born child, in order to make them resemble in shape the full moon. Such was prohibited by the Spanish ecclesiastical councils in 1585, by a synod held at Lima, when a decree was passed against the Indian practice of disfiguring the head. This practice has, in all probability, given rise to the opinion entertained by some, that the compressed skulls found about the Lake of Titicaca were naturally of this form, and not produced by artificial means.

Mr. Blake also mentions, that on the summit of a conical hill near Tara are two large circles, one within the other, formed by large blocks of stones, evidently carried there from a distant part of the valley beneath, and, if without the aid of machinery, at an immense expenditure of labour. Similar circles of stone, like those erected by the ancient Celtæ, are not uncommon in Peru and Bolivia.

In various parts of the province of Tarapaca, on the coast, as well as in the interior, huacas—sacred places, (*aye-huaci*, "houses of the dead, or ancient Indian cemeteries,") are found, and, with the mummies, images of gold and silver, curiously shaped pottery, paintings, arms, tools, fishing implements, mirrors of silver and polished stone, hatchets of copper, dried fruits, maize, shells, fossil bones of animals, &c. &c. It is said that the dead were preserved by embalming and keeping them in tombs in the frozen regions of the Andes. One form of this ancient pottery is that of a double bottle, and, when liquid is poured from it, a whistling noise is heard: such sounds are said to have been used for calling the Indian from his labour in the field. These are known as the musical jugs of the Incas, and afford evidence of a degree of perfection in the

manufacture and design of pottery which the present race do not possess.

As the district of Tarapaca and surrounding country is so dry and desert, and its surface charged with so much saline materials, dead bodies have been naturally preserved for centuries in various parts.

Dr. Reid,\* a traveller, in his journey, in 1850, from Cobija (the port of Bolivia) into the interior, dates his observations from the old Peruvian frontier fortress of Lasana, which is on the skirts of the desert of Atacama, and not far from Chuic-Chuic. He says, "There is an extensive half-moon: in it sit men, women, and children, from five to six hundred, all in the same attitude, and gazing vacantly before them, some fallen down, and some partly covered with sand. The common opinion is, that they were buried in this place: mine is, that they buried themselves, for there is no place in the vicinity where they could have dwelt. Many women are among them, with infants at the breast. The similar attitude of them all, and the expression of grief which is still discoverable in most of their countenances, prove that they had withdrawn hither in despair when the Spaniards conquered and devastated their land. They had the belief that if they died they would be removed to a better world towards the west; on which account their cooking utensils, found beside them, are full of maize. The whole scene produces a deep and melancholy impression." Two of these bodies were sent to Ratisbon. The facts given by Dr. Reid are interesting; but his opinion that they had gone there to die, so as to escape the conquering Spaniard, is scarcely probable, but rather that the locality is a huaca, or ancient Indian burial-place. Near this are deposits of the Atacama meteoric iron, that at Toconao is in  $23^{\circ} 20' \text{ S. } 68^{\circ} 10' \text{ W.}$

South of the silver mines of Santa Rosa (not far inland from the port of Iquique), is a curious spot known as Las Rayas: the sides of one of the barren hills in particular is laid out as if for a garden, with a large double circle in the

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\* Chambers' Edin. Journal, March 8, 1851.



centre, and paths branching off dividing the ground into compartments. The loose stones having been carefully picked off the paths, which are rendered hard apparently by the feet of people, it is supposed that Indian rites and ceremonies were, and may still be, performed here. In the vicinity is the representation of a llama, produced by taking away the loose dark stones from the side of the mountain inside the outline: these representations are called "Pintados de los Indios," or Indian pictography, and may be seen from a long distance. South of La Nueva Noria, where the crude native nitrate of soda is dug and refined, is a range of hills known as Los Pintados, from the numerous figures of llamas, squares, circles, and other forms which are found covering their sides for the space of a league. This is the largest collection of "pintados" in Tarapaca. The opinion is, that the formation of them was known to the "Indios Gentiles," or Indians, before the conquest. In the Quebrada de los Pintados, or the pictured valley, many leagues S. E. of the last mentioned, I examined representations of Indians, male and female, llamas, dogs, and other curious forms, on the side of the desert ravine; some of the figures being 20 to 30 feet high, cut in the sandy marl, the lines being 12 to 18 inches broad, and 6 to 8 deep. I then thought (1826) these delineations were made by the Indians for amusement, but now think their existence may be attributed to some other motive, perhaps to mark the vicinity of their burial-places. Indian pictography, symbolic and representative devices, is common to the tribes of the New World. In North America they are cut in rocks, trees, or painted on skins.

At the passes in the Andes of Pacheta\* and Pichuta, above Camiña, the Indian who goes by there will bring a stone, even from a distance, in order to add another to the pile: these piles of stones are not uncommon in the Andes and other parts of S. America.

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\* From "Apachitas," or "Cotararayrumi" (Quichua) and were adored as gods. †The Indian who had surmounted a difficult hill, and arrived at the pass, was thankful to Pacha-camak, and cried out, "Apachecta," or "To him who has given me strength."

The ancient Indians worked mines of gold, silver, and other metals. These mining operations probably prepared them for other works of engineering skill. Their aqueducts are great works, as may be seen at Pica, in the province of Tarapaca, where there are socabones, or tunnels, of three thousand yards in length, driven through sandstone mountains to convey water for irrigation, for which they are still used. These tunnels are 4 feet wide and 6 feet high: at every 100 yards is a lumbrera, or ventilating shaft, as in our own railway tunnels. The water so conveyed is collected into cochas, or reservoirs, from which it is distributed to the chacras, or farms and vineyards.